

MILKE for BABES,

And

9.

MEAT for MEN.

OR,

Principles necessary to be knowne,
and learned, of such as would know
Christ here, or be knowne of
him hereafter.

By *Hugh Peters*, sometimes Lecturer at
S. Sepulchers, London, now Teacher in
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2. Thes. 1. 8.

*In Flaming Fire taking Vengeance on them
that know not God, and that obey not the
Gospell of Jesus Christ.*

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1641.



To those, whom I have reason to hold
deere in 'Sepulchers London, and else where
in England, where I have spent the poore
Talent, the Lord hath lent me.

Beloved Friends.

IT often falls out whilst some have thought
it nothing to quit the outworks, and have bla-
med the watch that guarded them, the enemy
hath gotten within the ports, & the chiefe Citta-
dell hath beene endangered.

Give me leave to tell you, that the cause of al
uneven walking, carnall fearing, & painted pro-
fession amongst you, ariseth from a heart either
unbroken or unbottomed.

For the former of these, you have had amongst
y^es my poore endeavours, I wish they had beene
more spirituall, more prevalent.

You had my liberty, and I wish my life had
gone with it, could it have accomplished the end of
my labours, the salvation of your soules in the
day of the Lord. I complaine not of unanswerable
love from you.

For the second. I send you this token, not
that you want Catechismes, but that you may
still know much Water cannot quench my love.

Commend

Epistle.

Commend me to your Children and Servants
and give them this: and know, that good things if
they be not esteemed in the abundance of them,
will be better valued by their want.

O walk worthy of the Gospell, lest with some
desolate Churches you once say: Wee had the
Gospell.

I commend you all to his grace, who is able to
keepe you in the Fellowship of the Gospell, and
rest,

Yours in him

H.P.

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What is the end and scope
of Catechizing?

To procure & in-
crease knowledge.

What is the originall and
foundation of knowledge?

The Scripture, that is, the Books
of the old and new Testament.

What is necessary to be knowne concer-
ning them?

Two things. The first is: That they
are the very word of God, or they
flow from God, by Divine inspira-
tion. 2. Tim .3. 16.

What is the second thing?

That they are perfect without de-
fect or errour, every way sufficient
of themselves alone, to guide us in al

We must
beleewe
Two
things
concer-
ning the
word,

needful to salvation, without adding ought to them, or diminishing ought from them. *Psal.* 19. 7.

What is the subject of knowledge?

God: who must be considered, first in his Nature, secondly in his workes.

What is necessary to be knowne in the Nature of God?

Concerning the Nature of God foure things.

Foure things. First: That there is a God. Secondly: That he is glorious in nature. Thirdly: That he is three in persons. Fourthly: That he is one in essence.

How doe you prove there is a God?

Every line in Scripture proves it, and every Creature speakes it, and every conscience in horrore knowes it &c.

How prove you hee is glorious?

As many Scriptures prove it: so it may be seene in these particulars.

Iob. 4. 24.

Psal. 90. 2

1 Kings. 8. 27.

1 Tim. 1. 17

Psa. 115. 3.

1. he is incorporeall. 2. eternall
3. incomprehensible. 4. immut-
ble. 5. omnipotent. 6. omniscient.
7. most holy. 8. al-sufficient. 9. most
mercifull

And Meat for men.

3

mercifull. 10. immortall.

*How do you prove he is three in persons,
and one in essence?*

Pf. 147. 5.

Pfal. 5. 4.

Gen. 17. 1

Exod. 34.

6. 7.

1 Tim. 1.

17.

Many Scriptures give testimony to the Trinity, as Matth. 28. 19. 1. Ioh. 5. 7. And that there is but one, is cleere, Isa. 44. 6. 8. Mark. 12. 29. 1. Cor. 8. 4.

What are the works of God?

They be either of Creation or providence.

What is necessary for you to beleve concerning the Creation?

These five things. First, That the World had a beginning, and was not eternall. *Genes. 1. 1.* Secondly, That the World and all things were made by God. *Act. 17. 24.*

3. That all was made of nothing. *Rom. 4. 17.*

4. That God made all things by his Word only. *Genes. 1.*

5. That all things in their Creation were made good. *Genes. 2. 1.*

What must you know concerning his Providence?

Seven

searchings.

Concer-
ning
Gods
provi-
dence.
Seven
things

First. That God still knowes and takes continuall notice of all things

Prov. 15. 3. *Secondly,*

That God upholds & governs and disposeth of the World, so as all things continue through him. *Psal.* 119. 91.

3. That this Providence of God reacheth to all things, even the smallest things, are governed and upheld by God. *Rom.* 11. 36.

4. That of all Creatures God hath most care and respect of Men. *Prov.* 8. 31.

5. That the good or evill which befallerh Man, is not without Gods Providence. *Amos.* 3. 6.

6. That he doth whatsoever pleaseth him in Heaven or in Earth. *Psal.* 115. 3.

7. That Gods dominion is everlasting. *Psal.* 146. 10.

What must you know, concerning his particular Providence, touching Man?

The

And meat for men.

5

The things, concerning Man, have respect unto his foure-fold Estate. The *first*, of Innocency, the second of corruption or misery, the third of grace, the fourth of glory.

Concerning mans first estate, what must you know?

Two things. *first*: God made man after his owne image. *Gen. 1. 26.* *Secondly*: This image of God chiefly consisted in knowledge, holines, and righteousness. *Ecc. 7. 29.* *What must you know concerning mans second estate of misery?*

Concerning
Mans
first E-
state
Two
things,

It must be considered two wayes. *First*, In the cause of it, *secondly*, in the parts of it.

The cause of it was the fall of our first parents.

In their fall what must you know?

Three things.

what is the first?

That our parents Adam & Eve, fell and lost speedily the happines in which they were created, as appears *Gen. 3. 7.* And there they did loose

In the
Fall three
things.

6 Milke for Babes,

loose God, Paradise, and Gods Image.

What are the other two?

Secondly, This losse befell them onely for their owne sinne. *Rom. 5. 12.* *Thirdly*, By their sin we are defiled, and deprived of the glory of God. *Rom. 3. 23.*

What be the parts of mans misery?

They are two, namely sin and punishment.

What must you know concerning sin?

These foure things. *First*, That all men have sinned. *Psal. 14:1. 2. 3.*

Secondly: That the nature of man is stained from his birth. *Iob 14. 4.*

What are the other two?

1. Ex-treame darknes
2. insensiblenesse.
3. Impotency.
4. Enmity to good.
5. Impunity.
6. Abundance of false principles.

Thirdly, That this infection hath over-spred the whole nature of man and tainted it many waies. *Fourthly*, Besides this, every man is guilty of horrible and vile actuall sins, and that very many.

What must you know concerning the punishment of sin?

That all Men in their naturall Estate

Estate are extremely miserable in respect of the punishment to which they are lyable for their sins. *Nathan* 1. 2. 3. 6. And the sorts of punishments are many: and grievous, the last whereof is eternall paine and damnation.

Is this all you are to beleve concerning sin?

To this must be added, that the least transgression of the Law, is sin.

Now, for the third estate of man

which is of grace, How must that be considered?

Three wayes: first, in respect of the meanes of the foundation of it *Secondly*, In respect of the subject of the possession of it, which is the

Church

from another. 1 The losse of Paradise. 2. the curse of the creatures 3. an impure and painefull birth. 4 the displeasure of God. 5. a privation of the Knowledge of God. 6. Bondage to Satan. 7. Spirituall death. 8 Miserable bodies. 9 Iudgements in our outward estates. 10 the retayning good things from us. 11 The curling of blessings. 12. scourging of sinne with sin. 13 Hellish horror. 14. Feare of Death. 15 A miserable departure. 16. A terrible generall Iudgement. and lastly Hell.

7 Pronesie

10 all evil

8. Want of

all righte

ousnesse.

9 The

Members

servants

of sin.

10. A ser-

vile will.

11. A na-

turall apt-

nesse to be

scandaliz-

ed.

12. A reli-

thing of

the things

of Satan.

13. A co-

ruption of

memory.

14. A na-

turall dis-

union one

Church. *Thirdly*, In respect of application,

What is the meanes of foundation?

Twofold, *first*, Election in God :
secondly, Redemption in Christ.

What are yow toknow concerning Election?

Concerning Election,
five things.

These five things, *First*, That there was a Choise and Election, made by God Eph. 14. 2 That this Choise was before the foundation of the world Rom. 9. 11. *Thirdly*, That some Men are chosen, not all Men, for if all were taken, how could there be Election? Matth. 20. 16.

What is the fourth?

The cause of our election is the free grace of God & not our works Ephes. 1. 5. And *fiftly*, Gods Election is unchangeable, all the Elect shall be saved, Rom. 8. 30.

What is the second fundamentall meanes of grace?

Redemption in Christ; in whom wee must consider his person, & his office, and in his person, his divine, and

and humane nature.

What ought you to know concerning his divine nature?

That Iesus Christ was very God
Isa. 9. 6. Ioh. 1. 1. and divers other
wayes it may be proved, And it was
needfull hee should be God. *First,*
For the greatnesse of our evill.
Secondly, For the greatnes of our
good.

What must you know concerning his humane nature?

Foure things, The *first*, about the Concer-
matter, namely, that the son of God
was incarnate, did assume the true
nature of man, and was a very man
among us. *Ioh. 1. 1.*

Concer-
ning
Christ's
humane
nature,
foure
things.

What are they?

1. that he was not conceived as
other Men, but by the Holy Ghost.
Luke. 1. 35.

2. That he was borne of a virgin
Isa. 7. 14.

3. That his humane nature did
subsist in the divine, and so both
made but one person, *Col. 2. 9.*

Ha-

Having done with his person, how consider you his office?

Concerning the Mediator, five things.

Either in the whole, or in the parts of it. The whole office of Christ being this, namely, To be a Mediator; wherein I must observe five things,

What are they?

First: There is but one Mediator betweene God and man, even Iesus Christ, 1. Tim. 2. 5, *Secondly:* That the cause of our salvation in his mediation is not merit in man, but grace in God & Christ.

1. Tim, 2. 5.

3, That this mediation was from the beginning of the world, and shall be to the end, Heb. 13. 8.

4. That without the mediation of Christ no flesh can be saved, Act. 4. 12.

5. By the mediator a new contract or covenant was made with God, Jerem. 31. 33.

How many sorts or parts of Christs offices are there?

Three. His Prophetical, Priestly & Kingly

Kingly office. Concerning his propheticall office, these things must bee knowne: *first*, That in Christ are all the treasures of wisdom and knowledge. *Colos. 2. 3.*

Seven things about Christs Prophe-ticall Office.

What else?

2. That it is Christ onely that revealed the truth out of the bosom of his Father, *Matth. 11. 27.*

3. That Christ himselfe taught doctrine amongst men, *Heb. 1. 2.*

4. That he hath revealed the whole counsell of God, *Ioh. 15. 15.*

5. The ministry in the church is by authority from Christ, *Matth. 23. 34.*

6. The whole efficacy of Doctrine, either recorded in Scripture or taught by men from thence, depends upon Christ. *2. Pet. 1. 20, 21.*
Lastly, The prophecy of Christ belongs generally to all Nations, *Esa. 49. 6.*

What is his Priestly office?

It is that part of his Function, whereby hee maketh Satisfaction
unto

Milk for Babes, unto God for Men.

*What is required of Christ as the
Priest of his Church?*

First, Hee must obey the Law of God perfectly. *Secondly,* Hee must make expiation for our sins by sacrificing to God. *Thirdly,* He must make intercession for us.

For the first of these, namely his obedience, What must you beleeve?

First, I must beleeve that he was without sin in his nature. *Ioh. 8. 46,*

Secondly. Hee fulfilled the Law of God perfectly in all his Actions: hence hee is called the holy one, & the holy Child Jesus. *Act- 2. 27.*

3. That he fulfilled the Law not onely for himselfe, but for us, and for our sakes. *Rom. 8. 3. 4.*

4. This righteousness of his is an everlasting righteousness, and such as serves for the Elect of all ages, and a righteousness that cannot be lost. *Dan. 9. 24.*

For his expiation of sin, what must you beleeve?

That

In
Christs
obedi-
ence 4
things.

That it was made by the Passion of Christ, wherein divers things must bee knowne: as *first*, that the passion of Christ was by the decree and everlasting fore-appointment of God. *Act. 2. 23.* For the
expiation
of finnes;
six things.

2. The sufferings of Christ were for our finnes and for our *sakes*, so as he bare all our iniquities *1 Pet. 2. 24.* *Thirdly*, That by his Passion hee did pacifie God, and make expiation for all our finnes, *Mat. 17. 5.*

Proceed to the rest.

4. In his owne person he fulfilled and finished all sufferings, needfull for our *salvation* hee did it once for all. *1 Pet. 3. 18.*

5. That the Passion of Christ is a sufficient price for the finnes of the whole world, *Ioh. 1. 29.* *Sixtly*, that Christ suffered extreme things for us, even the most grievous things could be imagined, *Isai 63. 1. 2. 7, 8.*

What must you know about his

Intercession?

1. That Christ at the right hand

B

of

About his
Interces-
sion, foure
things.

of God maketh Intercession for us,
Rom. 8. 34. Secondly, That wee have
no Intercessor in Heaven but Christ,
1 Tim. 2. 5, 6.

3. The Intercession of Christ is per-
petuall, he doth it once, that hee will
never faile to doe it in all ages, *Heb.*
7. 25. 28.

4. That he maketh intercession
onely only for the Elect, *Ioh. 17: 9.*
*What are you bound to beleeeve concer-
ning his Regall Office?*

Concer-
ning his
Regall
Office, se-
ven things

Many things. And first: That hee
overcame Sin, Death, the Grave, and
Hell, and rose againe from the dead,
& ascended into Heaven, and sitteth
at the right hand of God in Majesty,
Rom. 1. 4. Mar. 16. 19.

2. That Christ who purchased
the Church by his blood, is ap-
pointed of God, to be the King, and
head of his Church, and Prince over
the people of God, having all power
in his owne hands, *Psa. 2. 6. Thirdly,*
He is appointed Lawgiver to the
Church, and the Judge of the whole

4. That

world, *Iam. 4. 12.*

4. That his government extends to all nations * *Pfal. 2. 8. Ioh. 18. 36. Mat. 28. 22.*
 5. His Kingdome is not of this world, but spirituall, and celestiall.
 6. He will be with his to the end of the world
Lastly, His Kingdom is everlasting, Luke. 1. 33.

So much of the meanes of Grace.

What is the subject of Grace?

The Church, which is the whole multitude of Men and Women, elected to eternall life by God in Christ.

What must you know concerning the Church?

Many things, And 1, that it is a Company separate from the world, gathered by the voice of Christ: The Scripture still maketh difference betwixt the World and the Church: And the World signifies such, as are gathered by the voice of Gods Cryers, *Ioh. 17. 9,*

Concerning the Church seven things.

2. She is one, *Eph. 4. 4. What more?*

3. She is Knit unto Christ her head by an indissoluble union *Col. 1.*

1. 18. She is one with Christ, not in nature, but in spirit. *Ioh. 4. 13.*

4. She is holy, *Ephes. 5. 27.*

What are the rest?

5. She is Catholike. *first*, in respect of time. *secondly*, in regard of place. And *thirdly*, Persons.

6. Shee is militant, that is, exposed to many evils in this life *2. Tim.*

4. 7. 8. 7. Shee is invincible. *Mat. 16. 18.*

So much for the subject of Grace.

What is the application?

For the calling of us to God in Christ for our justification, adoption, and sanctification.

Concerning Iustification, what must you beleeeve?

In iustification,
Sixthings.

Many things. 1. That by mans own works no flesh can be justified, *Rom.*

3. 20. 2. The righteousnesse, that maketh us just, is in Jesus Christ being made ours by imputation, *2 Cor. 5. 21.*

3. That this righteousnes is made ours onely by faith, so we are justified

And Meat for men. 17

fied onely by faith, as it layes hold upon the righteousnesse of Christ, *Rom. 3. 28.*

4. This faith is the gift of God, *Ioh. 6. 29.*

Are these all?

No. 5. All men have not faith, *Isai. 53. 1. 6.* There is but one kind of faith, by which all the Elect of God are justified, *Ephes. 4. 5.* Lastly, Being justified by faith, wee have peace with God, and forgiveness of all our sins, *Rom. 3. 25.*

What are you to beleeeve about

Adoption?

That so many as beleeeve have this honour to be called the sonnes and Heires of God, for the sealing whereof, hee giveth the Spirit of Adoption; whereby they cry, *Abba Father, 1. Iohn 3. 1.*

What must you know and beleeeve concerning Sanctification.

1. That whom God justifieth, he sanctifieth, *Rom. 8. 30.*

2. To be truely sanctified, is in

Sanctifi-
cation,
5. things.

unfained repentance to die to sinne,
and to rise againe to newnesse of life
and obedience. *Rom. 6.1.2,3.*

Thirdly. Except wee bee borne
again, wee cannot enter into the
Kingdome of God, *John 3.5.*

What else must you know herein?

Fourthly, That Sanctification is
Gods gift, & work in Jesus Christ,
we can no more convert our selves,
then we can beget our selves at first,
wee can no more create our selves
new men, then wee can create our
selves men. *Acts, 5. 31.*

Lastly, Our sanctification is im-
perfect in this life. *1 John 1.8.*

*What are the Ordinances of God for
procuring and furthering
this grace?*

Chiefly five. 1. The word preached.
Secondly, The administration of the
Sacraments. *Thirdly,* Prayer. *Fourthly,*
Discipline. *Lastly,* Christian Com-
munion.

*Now for the fourth and last estate of
man, what must you beleieve?*

We

Wee must consider the three degrees of it, which are the Resurrection of the Body, the last Judgement, and the glory of Heaven.

What concerning the Resurrection?

First, That the Bodies of the dead shall rise out of the earth, and their owne soules shall enter into them againe, *Job* 19. 23. 26. The Sea, Fire, Beasts, Ayre, Fowles, &c. shall givd up their dead, *Revel.* 20. 12, 13. Resurrection 3. things

What else?
Secondly, That the same bodies which men carry about with them in this world, shall rise againe, *Job* 19. 26, 27. *Thiraly*, This Resurrection shall bee at the end of the world, even at the last day of the world, *John* 6. 44.

For the last judgement, what must you know?

Many things. *First*, There shall be a generall judgement, *Iude* 14. 15. *About the last judgement 7. things.*
Secondly, that Christ shall be Judge, and that in the humane nature,

Act. 10. 42. Thirdly, all men shall be then judged, just and unjust, quick and dead, small and great, *Rom. 14. 9.*

Fourthly, All the secrets things of mens natures and workes shall be brought to light, *Luke 8. 17.*

Fifthly, It shall bee at the last day, but the precise day and houre is not knowne to any men or Angels, *Math. 24. 36.*

Sixtly, The judgement shall be most righteous and just, and all shall confesse it, *Rom. 14. 10. Lastly,* The Judgement shall bee according to mens works, *2 Cor. 5. 10.*

Concerning the Glory of Heaven, what ought you to beleev?

First, For the greatnes of it, it is unspeakeable, and in respect of us here on earth, incomprehensible, *1 Cor. 2. 9.* The *second* concernes the continuance of it, & so it is eternall, and therefore is this life called eternall life, and immortality, *Mat. 25. 46.*

The *third* concerne the causes of it. Heaven is the gift of God, and proceeds onely from his free grace, and not from any merit in us, *Luk 12.*

32.

The *fourth* and *last*, concerne the persons, that shall enjoy it: The Elect of God onely obtaine this glory, *1 Cor. 15. 50.*



The heart being possesst with the former Positive Truths, may thus be established against Gainfayers.

Now, let me know how you are furnished against the Adversaries: And which are they, that most trouble you?

They are either the Romish Catholics, or their neere neighbours, the revived Pelagians.

What

What Weapon have you to encounter them?

That which Christ used against Satan, their leader and master, namely, the Scripture.

Can you confute the Papist by the word, in all things we lay to his charge?

Clearly, as shall appeare, if you will take tryall.

How is it manifest that the Pope is Antichrist?

By these Scriptures.

Point
Popery
confuted.

Revel. 13. 18.

Revel. 17. 3. 5.

1 Tim. 4. 1, 2, 3.

Mat. 24. 24.

1 Iohn 2. 18.

2 Thes. 2. 3, 4.

Are the Scriptures sufficient to debate all controversies and doubts?

Yea. Read and consider these Scriptures.

2.

Psal. 119. 105.

Act. 10. 43.

Isai 8. 19. 20. 21.

2 Tim. 3. 16.

Luke 16. 29, 30.

Heb. 4. 12.

How

And meat for men. 23

How prove you that all sorts ought to know and read the Scriptures? 3

By these places.

Deut. 6. 6, 7, 8. Acts 17. 11.

Psal. 1. 2. Col. 3. 16.

John 5. 39. Revel. 1. 3.

Can you prove the Scriptures easie to be understood of the simple?

Yea. Read,

Deut. 30. 11, 12.

Ierem. 31. 34.

Psal. 119. 130.

Matth. 11. 25.

Prov. 14. 6.

Matth. 13. 11.

4.

May we not be ignorant of the Scriptures without any danger?

No. As you may perceive by these Texts.

Psal 95. 10. 11.

Jer. 4. 22.

Prov. 1. 28, 29, &c. Matth. 15. 14.

Isai 1. 3, 4.

1 Cor. 15. 34.

5. 8

Doth the word of God then containe in it, all things necessary for our salvation?

Yea.

Yea, As you may see,

6. *Isai 8. 20.* *Rom. 1. 16.*
 Joh. 20. 31. *Heb. 4. 12.*
 Acts 20. 32. *James 1. 21.*

*May nothing be added to, nor taken
 from the word of God?*

No, See

7. *Deut. 5. 22.* *Mat. 15. 3.*
 Jos. 1. 7. *Gal. 1. 8.*
 Prov. 30. 5, 6. *Revel 22. 18. 19.*

*So much for the Scriptures. How
 prove you, that Faith only doth justify?*

From these places,

8. *Gen. 15. 6.* *Rom. 3. 25. &c.*
 Mark 5. 36. *Gal. 2. 16. &c.*
 Act. 10. 43. *Ephes. 2. 8.*

*Have we then no merits nor righteous-
 nesse of our owne?*

None as you may see,

Deut. 9. 4, 5. Rom. 30. 10. 11. &c.
Job 9. 30. 31. 1 Cor. 4. 4. 7.
Isai 64. 6. Ephes. 2. 8, 9.

9.

What is the heinousnesse of originall sinne?

Great. As these Texts shew,

Genes. 5, 6, 7. Prov. 20. 9.
Job. 14. 4. Joh. 3. 6.
Psal. 51. 5. Rom. 5. 12.

10.

Is it not possible for us to fulfill the Law?

No, As you may perceive by

Deut. 27. 16. Rom. 8. 3.
Mat. 5. 21. 22. 1 Cor. 2. 14.
Acts 15. 10. James 2. 10.

11.

Cannot the Pope or a Priest forgive sinnes?

No, Onely God. See,

Psal. 3. 8. Acts 14. 14.
Isai 43. 25. James 5. 21.
Mat. 1. 21. 1 Tim. 1. 15.

12

what

*What say you then to Auricular
Confession?*

It is utterly without warrant,
See

13.

Psal. 32.5.

1 Kings 8.47.

Jer. 14.20.

Dan. 9.19.

Mat. 15.18.

1 John 1.9.

May we not pray for the dead?

No. As you may read.

14.

2 Sam. 12.22,23.

Psal. 49.7,8.

Exod. 20.7.

Mar. 8.36,37.

Luk 16.27,28.

1 Thes 4.13,14.

*What say you of Purgatory, and the
Popes pardons?*

That they are unwarranted by the
Word. See

15.

Isai 57.1,2,3.

Psal. 51.7.

Eccles. 9.5,6.

Matth. 7.13,14.

John 3.18.

Revel. 14.13.

Have

And meat for men.

27

*Have we no Mediator or Intercessor
in Heaven but onely Christ,*

None else. As appeares,

Mat. 11. 28.

Rom. 5. 10.

Mark 1. 11.

1 Tim. 2. 5.

16.

Acts 20. 28.

Heb. 7. 25.

May we not pray to the Saints departed?

No. As is easie to gather from

Isai 63. 16.

Matth. 11. 28.

17.

Jerem. 15. 1.

Iohn 14. 6.

Ezeck. 14. 14.

Rom. 10. 14.

*May we not pray in a strange tongue,
that we understand not?*

No. See,

Act. 2. 1, 2, 3, &c.

1 Cor. 14. 14, 15, &c.

18.

May

*May not the Saints and Angels have
Divine worship?*

No, As it is cleere in

19.

Judg. 13. 15, 16.

Mat. 4. 10.

Psal. 29. 2.

A&t. 10. 25, 26.

Isai. 42. 8.

1 Cor. 1. 13.

*What say you to Transubstantiation?
Is not the very Flesh and Blood of Christ
in the Sacrament, even the same Body
that was crucified?*

There is no ground to thinke so.
See,

20.

Mat. 26. 26, 27 &c. 1 Cor. 10. 16, 17.

Luk 22. 15, 16, &c. 1 Cor. 11. 26.

Joh. 6. 33.

John 16. 7.

*How doe we eate the Body and Blood
of Christ then?*

Onely by Faith, as is cleere.

21.

John 6. 47. 58.

1 Cor. 10. 1. 4, 5.

John 11. 26.

Ephes. 3. 17.

John 15. 5.

2 Cor. 5. 7.

Cannot

And meat for Men. 29

*Cannot Christs Body be here by his
Almighty power?*

It cannot be but in one place
at one time, as you may see by these
Scriptures,

Mat. 24. 23. Phil. 2. 20.

Mark 16. 19. Heb. 8. 1.

Acts 1. 9. 10. 11. Heb. 10. 12.

12

*what can you say against their choise
of meats?*

The Spirit of God saith thus.

Mat. 15. 11. Col. 2. 16. 17. 21.

Act. 10. 13. 14. 15. Tit. 1. 15.

1 Cor. 8. 8. Heb. 13. 9.

23

*what have you against their set Fa-
stings?*

These Scriptures.

Isai 58. 4. 5. 6. Luk 18. 11. 12. &c.

Mat 15. 11. 20. Mat. 6. 17. 18.

24

C

May

30 *Milke for Babes,*

May we not warrantably receive and practise the Ceremonies and Traditions of men?

You may be pleased to consider these Scriptures.

25 Deut. 5. 32, 33. Hof. 9. 15.
Levit. 10. 2. Mat. 23. 4.
Isai 1. 12, 13, 14. Gal. 4. 10.

May Ministers or Bishops marry as lawfully as other men?

The contrary is the doctrine of Devils. See

26 1 Cor. 7. 2, 9. 1 Tim. 2. 4, 5.
1 Cor. 9. 5. Heb. 13. 4.
1 Thes. 4. 3, 4. 1 Tim. 4. 2, 3.

Is not the Masse the Sacrifice of the New Testament?

Prayer is, but we have no ground for Masse.

27 Psal. 4. 5. Phil. 4. 18.
Psal. 51, 17, 18, 19. Heb. 13. 15, 16.
Mat. 12. 7. 1 Pet. 2. 5.



W *Hat Strength have you
now against your other
Adversaries, the Pelagians or
Arminians?*

*Such as the Holy Ghost affords
out of the former Treasury.*

*Then tell me: Are there some elected,
and some reprobated of Gods free De-
cree?*

*Yea certainly: Which these
Scriptures make manifest.*

Exod. 33. 19.

Psal. 33. 12.

Prov. 16. 4.

John 12. 39, 40.

Acts 13. 48.

Rom. 9. 11, 23.

Rom. 8. 28.

Ephes. 1. 4, 5, 11.

1 Pet. 1. 1, 2.

Revel. 13. 8.

*1 Point of
Arm. con-
futed.*

32 *Milk for Babes,*

*Can any man be certaine of his faith
and salvation, and ought we earnestly
to looke thereunto?*

You may consider these Scrip-
tures.

- | | | |
|---|--------------|----------------|
| 2 | John 19.25. | Gal. 4.5. |
| | John 10.9. | Heb. 10.22,23. |
| | Rom. 8.1.17. | James 5.8. |
| | 1 Pet. 1.10. | |

*Hath not man free will after his fall
in spirituall things, and can hee not of
himselfe move God-ward?*

No, Which may be proved by
these truths.

- | | | |
|----|------------------|-------------|
| 3. | Genes 6.5. | John 1.13. |
| | Psal. 14.3. | Rom. 7.14. |
| | Prov. 20.9. | 1 Cor. 3.7. |
| | Jerem. 10.23. | Phil. 2.13. |
| | Ezech. 36.26.27. | James 1.17. |
| | Mat. 10.20. | Ephes. 2.1. |

what

*What thinke you of universall
Grace, or whether did not Christ dye
for all?*

He did not, These Scriptures
well weighed, may satisfie.

Mat. 25. 32.	2 Cor. 5. 15.
John 7. 11. 15. 27. 28.	Ephes. 5. 25.
John 17. 24.	Tit. 2. 14.
John 17. 9. 19. 20. 21.	Heb. 1. 14.
Rom. 3. 22.	Heb. 5. 9.
Rom. 8. 3. 4.	Heb. 10. 14.
John 1. 12.	

4.

*When wee have gotten Grace, cannot
wee loose it all againe, and fall away
finally and totally?*

No, These Scriptures are plaine.

Jerem. 31. 33. 34.	Rom. 14. 4.
Isai 54. 10.	Rom. 11. 7.
Isai 57. 15, &c.	Rom. 8. 35. 37. 38.
Hos. 2. 18.	Ephes. 5. 23.
Psal. 125.	2 Tim. 1. 12.
John 6. 37.	1 Pet. 1. 5.

5.

John 14.

34 *Milke for Babes, &c.*

John 14.16.

Mat. 16.18.

Luk 8.15.

Iohn 5.25.

Iohn 6.35.

Other points and other proofes
might be added, but this swells too
big already.

Passé by literall faults : And give
God praise for this lime, and
haire, amongst the other
rich stuffe for Gods
House.

*Vive ut discas,
Disce ut vivas.*

FINIS.

ofes
too

ive